10: d'Orleans--263-264 T-3 (1891-92) 1894 Laos
116, 276, ~~301,~~ 563, 777 Ethnic subgroups

"The boatmen [LSS: Kha from Laos] replace the waterpipe used on the Black River by the cigarette, which they put behind the ear after a few whiffs. They also chew betel. I remark that the majority of them wear a bracelet, made of two threads, on the right wrist. They tell us that it is a talisman--a kind of [264] luck charm, which is given to them when they leave their village to navigate or trade."

10: d'Orleans--287 T-3 (1891-92) 1894 Laos
116, 286, 301, 462, 534

"As soon as we are fairly in Mekong, we stop on the left bank for luncheon, near a small village hidden among the cocoa-trees. A good road traverses it, and leads to the pagoda; the women are working at the cotton, carding it with a sort of small bow, spinning and weaving it; the children impress me by the fairness of their skin; a great many wear bracelets on their feet. Hanging in the courtyard of the pagoda, I notice a bell at least two yards long, made from the hollow trunk of a tree, it is struck every morning and evening."

10: d'Orleans--306 T-3 (1891-92) 1894 Laos
116, 142, 291, 301

"Compared to the Kas, the Laotians, as I have said, represent the dominant race. Taller than the former, and of a lighter complexion, the men have not in the shoulders and chest the purity of lines which one sees in the savages, and they generally go about bareheaded, with their hair cut close and clothed only in a tunic. The women wear merely a small petticoat, though some of them have a scarf of red or yellow silk over their breasts. Their bust is, as a rule, of good shape, and their hair, combed back, is worn in a small chignon. Despite their slightly flattened nose and the size of their mouth, some of the young girls strike one as pretty, but, as is always the case in the south and in the east, they soon show signs of age. They are very fond of jewellery, and generally wear earrings in the shape of a long nail of red gold, and bracelets of the same material."

10: d'Orleans--309 T-3 (1891-92) 1894 Laos
116, 291, 301

A LAOS FLOWER GIRL, LUANG PRABANG.

10: d'Orleans--325-326 T-3 (1891-92) 1894 Laos
116, 301, 563, 697

[LSS: in Luang Prabang] "It is a strange crowd, [326] and among the component parts of it are young girls bare to the waist, with a smile upon their lips, their arms encircled by several gold bracelets, and with a gardenia in their hair, while beside them, perchance looking much more frail and humble, is a Ka woman with a turban upon her head and a basket on her back, fastened by a piece of leather going round her forehead. Then there are groups of Kas, ten or twelve together, who walk about with a timid, startled look, and try to dodge my photographic apparatus. Following these, perhaps, is a convoy of prisoners, wearing black gaiters to avoid the friction of the rings in their chains, behind them being the Siamese soldiers, who have silk trousers, linen vest and felt hat. Their aspect and bearing denote the parvenu, and they display all the insolence of new masters, contrasting with the calm, dignified air of the portly bonzes, who, robed in yellow and escorted by their young pupils, proceed with measured and self-satisfied tread.

There is little sign of hurry in the crowd, and it is as much as they can do to move out of the way to let a royal elephant or the vehicle which is conveying a Minister to the Royal Council Chamber go by."

23: Franck--270-271 T-2 (1924) 1926 Laotians -1-2
116, 101, 291, 301, 481 Ethnic subgroup

"I had known the Miao, or, as the French call them, the Méo, in southwestern China, though there my acquaintance had been mainly with the 'Flowery Miao' in their extravagantly colorful dress. These were 'Black Miao', a much more independent tribe, and with almost no color in their black or dark-blue garments, sometimes set off by a dull red or purplish wine-colored scarf about the waist. Both men and women, often riding on horses, were a wilder tawnier type than their flowery relatives, their sturdy independence as plainly to be seen as their bare feet; for none of them, of either sex, had ever tortured their feet with shoes. Their sunburned hair and eyes were more nearly brown than black, and both sexes wore the hair long. Most of the men had carelessly wound turbans of dark cloth, a few of them wore Chinese skullcaps and dressed their hair Chinese fashion, old Chinese fashion, more exactly, for the majority still had queues, often hanging unbraided loosely about their shoulders. Another custom among these sturdy mountaineers is the wearing about their necks of heavy silver rings of all shapes. These are evidently concerned with their tribal superstitions as well as being their idea of combining adornment with safe banking. All silver money that falls into their hands is turned into rings; men, women, even the children, all wear them, large and small, from mere twisted silver wire to veritable horse-collars, some with open ends, some fastened with silver padlocks. Sometimes there are as many as half a dozen on a single neck, even of men on their way to work in the jungle. The richest

of them clanked like perambulating pawnshops whenever they moved.

A critical observer might have wondered why they do not spend for shirting some of the silver dollars they turn into neck-rings. For the men wear a shirt or jacket that covers [271] everything except what a shirt is most expected to cover, leaving bare a foot or more of the waist, with the navel as its central point of departure. But to every race its own ideas. The girls are not prudish, yet not at all forward. For their jackets, open almost to the navel and giving frequent half-glimpses of the breasts, were plainly designed for comfort rather than coquetry, as were their plaid skirts reaching hardly to their bare knees. The women walk with a powerful yet not ungraceful swing of the hips and a saucy flirting of their short pleated skirts, of which they are perhaps quite unconscious. Some of the men wear the tatooed blue panties ending in ruffles just below the knees that are common in Laos and the Shan States, but this is evidently due to extratribal influence, just as are the flowered silk gowns a few of the well-to-do among them wear after the fashion of the Chinese."

23: Franck--292-293 T-2 (1924) 1926 Laotians
116, 291, 301, 304 Ethnic subgroup

"It was in one of these villages of the upper Nam-khan that I saw the first of still another race, the Kha, which some consider the real aborigines of these forested mountains of the ancient kingdom, as they are indubitably the oldest remaining inhabitants. They were wild but harmless-looking men, wearing earrings, their women adorned with still larger ones. A Kha woman down from the mountains--for like the Miao they are a highland people--had tattooed arms and, at least while the prince and I were [293] there, was completely clothed from neck to calves, in decided contrast to the river-village women."

23:Franck--299 T-2 (1924) 1926 Laotians
116, 293, 301, 644

"The king's wives, and the girls of the royal family and of the wealthier class, wear a kind of swimming-vest, usually white, in addition to the brilliant scarf. Perhaps his Majesty does not wish charms meant for his own eyes alone to become even visually common property. Yet the royal wives themselves on the way to market had about them a hint of coquetry, even toward a foreigner, which seemed to be totally lacking among their sisters of the bush. Many of the girls of Luang Prabang wear enormous silver or pewter anklets, some of them weighing twenty piastres or more. Others wore chains of ten-cent pieces. So many French silver piastres have been turned into these anklets, bracelets, the metal collars of the Miao, and other forms of adornment that it is little wonder Indo-China now uses almost exclusively paper money."

23: Franck--308 T-2 (1924) 1926 Laotians
116, 301, 751

"This cord decoration is something peculiar to Luang Prabang. The commissaire wore them also, as did his baby son; possibly his charming lady did too, though I am not sure that mere women are worthy of them. Cords are put about the wrists amid elaborate ceremonies and must be worn for at least seven days if they are to be effective in preserving the wearer from evil. The king himself had come to tie those about the wrists of the commissaire's newly born son and heir and thereby assure it constant good luck through all the menaces to health among European infants living in the tropics."

231 Franck--330[2] T-2 (1924) 1926 Laotians
116, 291, 301, 567 Ethnic subgroup

"Daylight showed the dense vegetation deeply green, a land as far from China as if we were on another continent, and disclosed our dozen carriers to be Kha wild from the mountains, picturesque figures even in a land as out of the ordinary as Laos.

Instead of tattooed pants of cloth sampots these primitive fellows wore short cloth breeches like running-pants, and some of them had more or less of an upper garment also. They showed no tattooing, or at least very little, but rattled with bracelets of glass and other cheap materials, and had large earrings of all shapes, preferably not mates and if possible utterly unlike on the two sides of the same head. The few who did not have earrings put flowers or vine strings or leaves in the holes in their ears to keep them ready for more prosperous times. They had the eyes and the ways of the real wild man; yet, being former slaves, they were moré docile than the Laosians or Pwun."

69: Lewis T-5 (1950) 1951 AM1 Indochina
Laotians AM8

following a crowd. It was about two miles from the town's centre 527
and I passed several pagodas on the way, where carpenters were
working by lamplight in preparation for a future festival.

An enclosure had been built round the pagoda in which every 354
kind of light, from hurricane lamps to fluorescent tubes, had been 527
concentrated in an anarchic glare. The pagoda had hired a generator 545
for the occasion. There was no entrance fee, but young ladies with
demurely lowered eyes waited just inside to accept donations, in
return for which you received a candle, a posy of Japanese lilac and
two joss-sticks in a bamboo container. Among the many attractions
was a free theatre show, lasting for many hours, indistinguishable,
except to an expert, from the theatre of Siam. Actors remained on
the stage for what seemed interminable periods, occasionally ad-
vancing or retreating a few steps. Meanwhile their babies played
happily round their feet, and quite frequently a stage-hand would
walk across and interrupt a scene for a few seconds to pump up the
pressure in the hurricane lamps.

On a nearby platform the *lap ton* was being danced. Once again 292
it was the major attraction, but as it was still incorrect for Laotian 301
girls to dance in public, religious enterprise had arranged for 535
hostesses to be brought over from Siam, just across the river. The 562
pagoda hired the girls for the three nights and lodged them in a 527
nearby building. It cost a piastre to cavort round the stage for
about fifteen minutes with one of them. They were dressed in
hideous knee-length frocks, and some seemed to have permanent
waves. The backward Laotian girls in their dowdy finery, their
silk scarves, their skirts woven at the hem and waist-band with silver
and gold thread, and their abundant jewel-decked chignons, could
only look on wistfully. As I arrived the organizers were having 403
trouble with the microphone – indispensable adjunct to any social 527
occasion in the new Far East. A young man chanted a soft, nasal
melody which could only be heard within the *boun* enclosure itself.
But suddenly the electricians were successful with their tinkerings
and all Vientiane was flooded with a great, ogrish baying. The

69: Lewis T-5 (1950) 1951 AM1 Indochina
Laotians AM8

slaughterers are obliged to work by flares, which is responsible, the French think, for an unusually picturesque effect. It is 'not done' to go along while the actual killing is in progress, but shortly after, when the carcasses are suspended from hooks to be cut up, and the workers, stripped to their loincloths, and garishly splashed, paddle about in a vermilion sea. Cars are stationed just beyond the reach of the steaming odours, and one is recommended to see the thing as one views a nude in a picture gallery – that is, divorced from all but a disinterested abstraction, in this case the colour.

The possibilities of Vientiane, it was clear, would be quickly exhausted. Thao Nhouy, the Laotian Minister of Education, lent me his jeep to see some of the surrounding villages, but the roads were so appalling that it broke down after being driven for about five miles. He then suggested that I might like to see the local schoolgirls dancing, and when I said that I would be delighted, and asked for permission to take photographs, the girls were sent off home, on their bicycles, to get their best clothes. An hour or two later they began to trickle back, wearing their mothers' jewellery as well as their own and with their silk finery done up in paper parcels. When they had dressed and were ready they made a glittering sight. One girl wore a scarf ornamented with real gold thread said to be worth about £50 in English money. They danced under the supervision of a teacher whom I recognized as a professional actor, from the *boun*,[1] and who occasionally intervened when a girl failed in some minor feat, such as bending her fingers back at an expressive ninety degrees from the palm.

All these girls, dressed as they were like princesses, came from shacks in the forest. Each one had a bicycle – infallibly fitted with dynamo lighting, and sometimes 3-speed gears. It seems that a bicycle for his daughter is one of the essentials for which a Laotian will work. It is considered ill-bred and irreligious in Laos to work more than is necessary. The father of a family cultivates an amount of land, estimated, by a bonze who is expert in such matters, to be

[1] [i.e., Laotian religious festival. --Analyst]

291 or less degree lightens its rather dark color. The skirt is a true cylinder, with the same diameter all along its length. A woman raises the skirt in a mass like a crown above her head, lets it slide down along her body and fastens it to her waist, without any hooks or fasteners, by tucking it in along her stomach, which is largely left bare. A brightly colored sash of cotton or silk is thrown over one shoulder, sometimes covering the breasts, to complete the costume.

"During the cold season, where there is a winter, a few women cover their trunks with a short jacket. This garment finds favor mainly outside the larger centers.

302 "A certain number of women wear their hair cut in Bressant style, in accordance with the style imported by the Siamese. The greater number wear their long hair rolled into a coil on the top or side of the head. Women's coiffures vary, moreover, depending on the region and on whether they are married or single.

292 "For great ceremonies, wealthy women wear skirts made of cloth spangled with gold or silver, and sashes of the same type.

"In Luang-Prabang they add a silk or velvet jacket decorated with embroidery on the neck, front and cuffs. Merchants can be found in this city who rent out costumes of this type, as well as gold jewelry, for great ceremonies to women who do not have any." (Le Laos français.)

301 556 Jewelry. Jewels find great favor among the [179] Laotians and are used to complete and enrich their costume. They are not only ornaments, but also the most widespread method for realizing and preserving the liquid part of their fortune. In fact, the inhabitants transform the greater part of [Illustration here] their savings and profits into jewelry, and since they wear them on their body they are spared the use of strongboxes.

[583] The women and children are the ones who wear jewels most. They go into the trousseau of the young bride, and parents give them to their children as the latter grow up, thus putting together a sort of dowry for the time when they reach the age of marriage.

301 306 [180] Gold and silver are used in making jewelry, and precious stones such as rubies, sapphires and various genuine or imitation gems are sometimes added as ornaments.

Gold is not used in all parts of Laos, but is mainly limited to the large centers located near regularly worked gold-bearing deposits. [563] Doubtless because of the application of ancient sumptuary laws, silver is the only metal used by certain races--even by the Khas,

301
306
[563]

who work gold mines--and by the inhabitants of several regions, whose state of fortune would nevertheless enable them to use a more precious metal.

Jewelry and examples of the goldsmith's art are found in different forms and types which vary greatly with the region and race, as will be seen by the nomenclature given in Chapter IX.

262

Food. The Laotian scorns the pleasures of the table, and is generally a moderate eater and drinker. Steam-cooked glutinous rice forms the basis of his food supply. To this he adds salt, peppers, various other spices, fresh or preserved fish, etc. Besides these, but less frequently, his day-to-day diet may be varied with poultry, eggs, buffalo meat, beef and pork, as well as venison. To be sure, it is mainly on the occasion of public or private festivals, which are fairly numerous in the course of the year, that the Laotian improves on his usual rather frugal fare in this way.

271
273

The customary beverage is water which may be taken directly from the rivers or first be hastily decanted into jars or water-coolers of porous earthenware. In general, Laotians prefer water taken directly from the river to that which has been filtered. Finally, the people of Laos consume rice brandy which is obtained by distillation, and a kind of beer made by cold fermentation of rice mixed with paddy husks.

[527]

The use of these drinks, aside from rare exceptions, is reserved for holidays.

152

Physical appearance, character, occupations. The Laotian's character is, in general, mild, friendly and happy. His physiognomy is [181] open and smiling. Not quarrelsome by nature, he even shrinks from coming to blows in extreme cases and prefers to end a dispute with an outburst of laughter rather than with blows.

Since, all in all, it has few needs and inhabits a land with luxuriant vegetation which is abundantly favored with products to be had for the scavenging, this happy people can easily satisfy its needs and be content with its fate. [Illustration alongside text here.]

461

It is assuredly lazy, but out of indifference much rather than out of any deliberate intent. It cannot grasp the advantage or utility of a regular and prolonged effort beyond what is strictly necessary to provide it with a living and a few distractions to which, in reality, its own joyous disposition makes the greatest contribution.

462

To the men are reserved the chief tasks, which have a more virile and noble character than those which are the women's lot.

241

304 produced with an implement bearing several fine points which are dipped in India ink or diluted cinnabar. Depending on the coloring matter used, the tattoos are dark blue or brick red in color. The tattoo artists give their taste and fancy free rein and produce the most varied designs which, for example, represent intertwined snakes, dragons, lions, tigers and imaginary animals. Oftentimes there is only one overall color which makes the tattooed person look like a man wearing a close-fitting blue bathing suit.

304 885 The practice of tattooing is a very old one and its origin is lost in [186] dark antiquity. It is at once a kind of coquetry and a proof of courage because of the suffering which the operation causes and the dangers it involves in a land where antisepsis is unknown to the natives and where the tools used are as dirty as the operators. [Illustration here]

In some localities a man who is not tattooed is regarded as lacking in virility, and as a sign of his inferiority he may not bathe upstream from women.

562 304 Laotian women are not tattooed. This custom is practiced only by the Youn and Kha women, where tattoos are usually limited to lines, stars or reptiles on the hands, imitations of rings on the fingers, etc.

• 301 [187] Personal adornment. In all seasons both men and women wear flowers on their ears or in a string around their coil of hair. This gracious custom, which flatters both the eye and the sense of smell, must be extremely ancient in origin. It is to be found in many parts of the globe which have no relation to Laos, and particularly in Polynesia. [Illustration here]

346 531 Pagodas. Laotian pagodas are as numerous as they are varied in respect to type of construction, architecture, dimensions and ornamentation. In sparsely populated villages and poor muongs the pagodas are built like the houses, either of wood, thatch or bamboo lattice, although with greater care and a few slight additional decorations. Elsewhere, in the larger centers, the pagodas are built of brick, roofed with tile, enhanced by many-colored and gilded ornaments of carved wood and embellished with pseudo-sculptured motifs made of staff. On the inside, the walls are covered with brightly colored frescoes [188] which often picture, against a gold background, religious or warlike scenes taken from the Ramayâna and other more realistic ones which often border on obscenity.

Tribal Tai

291 the Deng-Thais, is applied to the edges of the gown. It is further
563 ornamented [233] on the outside edge opposite the buttonholes with colored silk embroidery which does not go down below the waist.

This garment is also folded in half lengthwise and worn rolled around the body with the sleeves left hanging.

302 The women wear their hair parted down the middle in front and rolled into a sort of long tassel behind which is contained within
• 301 the folds of a little turban. The latter is wound above the forehead and the free end inserted under the first turn, on the nape of the neck. This headdress is quite similar to that of the Annamite women in Tonkin.

In certain regions of Laos, Thai women wind their hair into a sort of coil which girls wear loosely down their neck and betrothed or married women wear on top of the head. Thai jewelry is made of heavy silver and is of the same type as Laotian jewelry. The men wear bracelets on their wrists.

262 Food. The Thai diet is like that of the Laotians, but they prefer non-glutinous white rice and use chopsticks like the Chinese and
264 Annamites.

The use of betel is quite widespread among the Thais, but in
276 contrast to the Laotians they keep their teeth white. The Thais smoke the oily, opiated tobacco of Tonkin and China in bamboo waterpipes whose tiny bowls only contain a small pinch of tobacco. They also smoke a local variety of tobacco, either in cigarettes or in pipes with a highly worked clay bowl into which a long stem ending in a glass or jade mouthpiece is inserted.

156 Character. Although serious and reflective, the Thais have a vivacious and friendly character. They are somewhat cold in appearance, but are sound friends and highly affable when one gets to know them better.

[701] Gentler and more timid than the Laotians, they have no taste for the art of war and it is difficult to get them to stay in the native militia.

433 They are very self-seeking and much more miserly than the Lao-
438 tians. [234] It should be noted, moreover, that since they produce
156 everything themselves and are a people of farmers and livestock breeders, they do not have, by virtue of their ever sedentary occupations, the opportunities which these latter have to enjoy fairly high profits resulting from commercial transactions, nor the special habits which contact with different races gives.

181 The Thais love pleasure and celebrations. Guaranteed their daily
461

149: Reinach--179 G-3 (no date) 1901 AM1 Indochina

Laotians AM8

Tribal Tai

Men's and women's clothing varies little in [244] form from that of the Thais. Under their jacket, however, the women wear a breast-cloth attached to the neck and waist by cords, like the Annamite and Tonkinese women. 291

The Lus. Two centuries or so ago the Lus, who also belong to the Thai race, used to live in the "Shan states" between the Salouen and the Nam-Hon, where they were surrounded by a drifting population composed of Burmese, Kunes, Ngieous, etc. [Illustration alongside text here.] 619 175

Following emigrations, they came to Laos and formed two distinct agglomerations.

Some Lu families have settled in the course of this century on the territory of Luang-Prabang. Today these Lus form villages composed exclusively of people of their race, but live on good terms with the Laotians, whose language and customs they have adopted. [563]

In the old Lu kingdom of Muong-Sing, on the other hand, this people has retained its habits, that is to say its character and temperament are like those of the Burmese. 101

There the Lu is boastful, full of arrogance, a braggart and insolent, but a little firmness is enough to humble his pride. [105]

Lus have a clear complexion, delicate features, keen eyes and a swinging stride. The men are generally tattooed from the calf of the leg to above the navel, and they also have tattoos on their chest, [245] neck, shoulders and arms which are generally red and in the shape of squares with rounded corners. They have long hair rolled in a coil on top or slightly to one side of the head. This coil is wrapped in an enormous turban which they wear tilted over one ear. Many of them have a moustache. This they train upwards, a trait which gives them a conquering air, and to keep it up they smear it with wax. [Illustration alongside text here] 142 304 302

The men's costume consists of a pair of full trousers and a short jacket buttoned along the side. It is made of cotton and is dark blue, almost black, in color. The bottoms of the trousers, the edges of the jacket, the cuffs of the sleeves and the armholes are ornamented with three galloons (blue, white and red) which are quite narrow. Their holiday clothes are often made of silk in varied colors. 291

The women wind their hair into a heavy coil on top of the head and on the side of the coil they place a broad circular plaque of chased silver. They wear skirts like the Laotian women, but the stripes are very broad, run crosswise and are in bright colors. They [302] [301]

Tribal Tai

291 cover their bust with a small short jacket which is very close-fitting and bright in color. It has a heart-shaped opening on the chest and, like the men's jacket, is ornamented with galloons and passementerie. For celebrations and ceremonies Lu women wear a heavy turban on their head which is folded flat or pleated, shaped like a mitre and generally made of black silk spangled with gold.

301 Both men and women pierce the lobes of their ears [246] with a broad opening, into which they introduce hollow gold or silver cylinders which are sometimes as large as three centimeters in diameter.

306 Great lovers of jewelry, the Lus number skilled jewelers and goldsmiths among them who make hair coil plaques, ear cylinders, flat braided metal belts with wide chased and checkered buckles, bracelets, rings, hilts and sheaths for daggers and swords, etc. [Illustration alongside text here]

411 The Lus almost always wear daggers and swords. Each of them, so
243 to speak, possesses a rifle, generally flintlock, which by the shape of the stock, the length of the barrel and the many bands which adorn it greatly resembles the long Moukhala so dear to our Arabs in Algeria.

[36] Lu villages are clean, and the houses are arranged in a checkerboard pattern.

[33] The Lus have a high reputation as breeders of oxen and horses.

527 A great lover of celebrations and parades, this boisterous people sets off gunpowder at every opportunity, and there is no festival, private or public, so small that it is not accompanied by salvos and fireworks.

[77] From their contact with the Burmese the men have retained a
535 [247] [Illustration] [248] [Blank page] [249] taste for dancing and for sword fights mingled with dance steps in which they manifest a real grace and elegance.

"Among other forms of amusement, the men execute, with a truly remarkable suppleness and skill, sword dances which are perfectly elegant. Naked to the waist, with their trousers rolled up and bunched and a wooden sword in each hand whose cutting edge has been dipped in dye so that the thrusts will leave a mark, the two champions confront one another. Moulinets, parries and returns follow one another without apparent effort, and the movements are undulating and rapid but without any abruptness. The men seem to be caressing one another, not fighting, and yet the slashes leave their colored traces on the skin of the vanquished. Direct thrusts are forbidden, but the entire body from head to foot is fair game for the opponent. Thus during the

Tyibal Tai
Kha

291 The men's costume is like that of the Laotians. A few, however, have adopted the Burmese costume, turban and all, in which case they let their hair grow and roll it in a coil instead of having a brush cut.

The women wear a very long skirt with broad stripes running across it which is fastened beneath the breasts. The bust is covered by a closed jacket or bodice which is cut straight and made of cotton or silk [302] of varied colors. Their hair is rolled in a coil on the nape of the neck [301] or is held in place around the head by a narrow band of cloth and allowed to fall freely down the back. Both sexes wear metal cylinders in their ears, like the Lus, and silver jewelry.

[142] The Youns are more robust than their fellows, and also more industrious. The women are perhaps less pretty than the Laotian women, but they are just as friendly and merry.

276 [251] Both men and women chew betel, and also "Mieng" (green tea, fermented and salted). They smoke tobacco in enormous cigarettes rolled in dried banana leaves. [Illustration alongside text here]

The Youns are primarily farmers and livestock breeders. They excel in breeding and training oxen as draft animals.

212 We have seen that the Youns, although they speak the same lan-
292 guage as the Laotians, have their own form of writing which is generally used for religious writings. Their bonzes, who are highly learned for the most part, are renowned for their expert knowledge of the rites of the Buddhist religion.

101 Marriage, divorce, polygamy, births, funerals, celebrations and festivities are all the same among the Youns as among the Laotians, except for a few minor differences in detail which we need not mention here.

THE KHAS

619 Before entering into detail about the mores and customs of the
181 main Kha families, we shall again have recourse to the learned work by the Superior Resident in Laos in order to give a general sketch of this race which represents at least a third of the population.

[252] "They are to be found throughout the territory, and are divided into more than sixty families. As much as those who inhabit northern Laos are docile, manageable and respectful, so are those who inhabit the southern part of Laos proud, independent and warlike, particularly the tribes inhabiting the mountains which separate us from Annam.

Kha

291 Men's clothing consists of a jacket and pair of trousers which have the same shape as those of the Lus and are made of coarse cotton cloth manufactured locally. Their headgear is a turban cut from a piece of Turkey-red cotton.

For work, clothing is generally reduced to a narrow strip of cloth forming a belt, one of the ends of which is passed between the legs and fastened in the middle of the back.

During the cold season a jacket is added to this loin-cloth.

The women wear a skirt of the Laotian type which is fastened under the armpits so that it does not come down below the calves of the legs. A short jacket completes their costume. On their head they wear a turban which is generally dark in color. [Illustration alongside text here]

301 Jewelry. Both sexes have silver or copper jewelry such as wide stiff neckbands, bracelets, rings, buttons, clasps, etc. Like the Lus and the Youns, the Khas pierce the lobes of their ears. Often the holes are of such dimensions that a roll of leaves or a bouquet of flowers can be inserted in them.

262 Food. Their diet is very like that of the Laotians and Thais. When there is a shortage of rice its place is taken, until the following harvest, by yams, taros, bamboo sprouts, banana flowers, etc.

462 Occupations. Women and children are given the hardest tasks imaginable, and it is unusual to meet them without baskets on their backs. The men carry only their bag, their sword, their rifle and their pipe.

595 Marriage. Divorce. Adultery. Polygamy is widespread among the Khas, and the number of wives a man possesses is the sign of his wealth. For, regarded as they are rather like beasts of burden and working constantly, the more numerous these wives are the more they will produce.

584 [254] The rules for marriage preliminaries closely resemble the Laotian customs and the ceremony itself, although much less splendid, comprises the same rites. To be sure, the role of the bonzes is filled here by "Pho-Tao," that is to say elders or sorcerers.

586 Divorce may be requested by the wife, or one of the wives, for personal reasons. It may also take place by mutual consent. Finally,
684 it is compulsory in the case of adultery, since the guilty woman must marry her accomplice.

Contrary to what is the case elsewhere, adultery on the part of the husband is punished by a double fine awarded to his wife's family

Kha

caught even on the other side of the watershed and then delivered as slaves to the Burmese, Siamese, Cambodian and Laotian merchants of the low country. The barbarity of their mores has been greatly lessened since our arrival in Laos, but traces of it still exist and manifest themselves in rivalries and attacks between tribes. The police force which [260] we have organized in the land in the form of a native militia, the influence of the missionaries who have settled among the turbulent Khas, and also the help and example of the tribes which have submitted to our tutelary authority will soon cause this abnormal state of things to disappear. Finally, our increasingly effective occupation of the land, which has been completed by the organization of the province of Darlac, and the strict protectorate which we exercise over Cambodia, the chief purchaser of slaves, have begun to bring order in an effective fashion to this shameful traffic in human flesh (1).

(1) See § I of Chapter XI.

It should be noted that the Djarais and the Rades are the only Khas who speak Cham, that is to say a greatly corrupted Malay tongue which they have preserved for centuries.

The men's clothing consists of a loin-cloth, and that of the women consists only of a short skirt knotted around the waist or under the armpits, the torso left bare.

Both men and women have long hair wound in a coil. Both sexes, but mainly the men, wear jewels of a crude shape, made of tin or brass, in the form of bracelets, neckbands, ear pendants or cylinders and hairpins. They are also very fond of glass bead necklaces.

These Khas smoke tobacco, either dried or green, as well as bamboo shavings impregnated with nicotine. They make terra cotta pipes with highly worked bowls and also use imported brass pipes. They do not blacken their teeth.

From the point of view of diet and housing, practically the same conditions obtain as we have seen above except that the houses are built with greater care and arranged in the form of a circular camp.

In the middle of Cedang and Rognao villages there is a large house some twenty to thirty meters long by twelve to fifteen meters wide, with a high pointed roof. This is the common house where all the boys of the locality live from the age of nine or ten until the day of their marriage.

Hill Tribes

Almost all are of low birth and are crude and illiterate. They have married Thai or Kha women and thereby founded a stock of halfbreeds. This race is destined to merge with the mass of the Laotians or Thai population and through successive crossings lose all distinctive characteristics.

The Meos. The Meos are also Yunnanese who have retained a degree of independence and have not been marked with the Chinese imprint like the Hos or adopted baggy clothes and the custom of wearing their hair only in a braid.

They are distributed in groups of a few families each of which live on the peaks of the mountains in northern Laos and the Sib-Song Chau-Thais. They can be divided into three great families--the blacks, the whites and the reds--which owe their names to the color of certain parts of the women's costume. Thus among the black and red Meos skirts or jackets are light blue in color, but the latter have a wide collar ornamented with black or red embroidery. Finally, a small turban with black and white checks or of red material, depending on the case, completes their garb. Among the white Meos, the women wear a skirt and jacket of unbleached cloth, with a white and blue embroidered collar.

The men's clothing is light blue in all cases. It is composed of a broad pair of trousers which come down somewhat below the calf, where the legs are drawn tight, and of a short, tight-sleeved jacket which buttons down one side.

A turban winds around the head and covers their long hair, which may be rolled or braided.

The women's hair is parted and wound on the upper part of the nape of the neck in a coil. (1)

(1) See Appendix XIX.

The Meos practice ancestor worship primarily, like many Asian peoples. They have no pagodas or bonzes, but elders perform the office of priests and also administer justice.

[268] The Meos bury their dead, and make animal sacrifices on the occasion of births, marriages and deaths so as to gain the favor of the "Phis" or multiple and varied genii in whose existence and influence they believe.

Marriage is as simple as among the other peoples of Laos.

Divorce may occur either through mutual consent or in the case of adultery.

Hill Tribes

595 There is polygamy among the Meos, and the Meo women do not enjoy any higher regard than the Kha women.

[101] The Yaos. The Yaos have the same origin as the Meos, and are strikingly like them in many respects. Their mores, their beliefs and their habits are identical.

619 As we have seen above, the Yaos are divided into three varieties, these being the Lantenes, the Khao and the Ao-Tchaine.

291 The Lantenes (blacks) wear broad trousers, a long smock buttoning
302 at the side and a turban, all made of black cottonstuff. They wear their hair long and either wound under a turban or braided in Chinese style.

[342] Their houses are like those of the Meos and shelter several families, each of which has its own quarters. They are generally clean and well kept-up.

593 The mores of the Lantene Yaos are patriarchal, and these folk
562 are monogamous. The women are very reserved and do not let themselves be seen much by strangers. They enjoy a certain respect and are treated with consideration by their husbands.

231 The Lantenes are great livestock breeders, and cultivate the opium
241 poppy in addition to rice and maize. They are skilled hunters of wild
224 animals, and each man owns a rifle from which he is rarely separated.

[212] Besides a dialect peculiar to them, they speak Quoan-hoa (a
[198] Cantonese idiom), and many of them can write Chinese characters.

101 The Khao Yaos are less outgoing than their fellows and do not greet strangers with as much good will.

291 The men's clothing is like that of the Lantenes, [269] but the women are garbed in a different manner and wear their hair in a special way which has earned their tribe the name "Khao" (horns).

Over a pair of black trousers ornamented with colored embroidery and held in place by leggings, Khao Yao women wear a tunic which comes down to the knees but the flaps of which are fastened to the belt. This tunic also has colored embroidery on the chest, back, neck and cuffs, and is held shut with wide silver hooks.

302 Their hairdress consists of a coil which is smeared with wax and lacquer to hold it in place and in which a wooden socket is imbedded. A light bamboo framework is inserted into the socket, and over this is spread a red cloth or a black cloth embroidered in red. The women thus appear to have two horns on their head.

301 Silver jewelry, neckbands, bracelets and ear pendants are worn by the Khao Yaos.

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Laotians AM8

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APPENDIX XXI

NOTES ON GOLD-BEARING DEPOSITS

1. DEPOSITS OF NAM-BENG AND NAM-NGAO

(District of Pak-Ta--Luang-Prabang)

316

These deposits, which are situated in the principality of Luang-Prabang a hundred kilometers west of the capital, are made up of alluvial beds in the valleys formed by the left-bank tributaries of the Mekong (Nam-Beng, Nam-Ngao, Nam-Ta, etc.).

[643 556]

Before our settlement in Laos, these deposits had long constituted part of the patrimony of the kings of Luang-Prabang. It was from here that they extracted all the gold needed not only to pay their tributes of vassaldom to the Chinese, Annamite and Siamese sovereigns, but also to make purchases in Bangkok and cast gold articles and massive pieces of jewelry for their family, as well as the insignia of officials.

Our own prospecting trips to these deposits in 1893 and 1894 yielded, merely by washing in a wash-trough and without amalgamation, "crude gold" which was clearly visible in the form of nuggets, grains and dust. Moreover, from natives who worked these deposits we acquired nuggets which were obtained by means of this same rudimentary process and which varied in weight from two to forty-five grams. We even saw nuggets of unrolled "or crespelé" weighing 140 and 225 grams, which came from the same place. What is more, it is not unusual to meet children wearing nuggets hung around their neck like amulets--nuggets which vary in volume from the size of a hazelnut to that of a pressed fig.

[301]

The gentle slope and short length of the valleys where the deposits are found, and the proximity of the mountains from which the gold comes, are precious indications of the presence of outcropping lodes. Moreover, the appearance of the crespelé metal, as if it were spongy, [125] to which particles of quartz still adhere, is a confirmation of this hypothesis.

In 1895 a corporation called the "Mining and agricultural company of Laos" ["Société minière et agricole du Laos"], with a capital of 150,000 francs, was established in Paris through our efforts. It sent M. Isnard, a mining engineer, to the locality to study the deposits of gold and precious stones which we had prospected.

A corporation with a capital of several millions was later to take the place of the study group.

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The Laotian Bonze--The Monastic Rules.

As in Ceylon, Cambodia and the other Buddhist countries, the Laotian who enters religious life does not make a perpetual vow. To become a bonze, all that is necessary is to be twenty years old, not to have killed, nor stolen, nor have any skin disease. When he is ordained, the young man agrees to observe the Buddhist rules which are: not to take life, not to steal, not to sin against virtue, not to lie, not to drink intoxicating liquors, not to eat outside of the prescribed hours, not to attend entertainments which excite the senses, not to touch gold, nor silver, etc.

301 ●
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The bonze's head, chin and eyebrows are completely shaved. In principle he must shave twice a month. The garments of the bonze must not be made of one piece and their color must be yellow ochre or yellow. These two traditions have their origin in the history of the life of the Buddha. When he left the palace of his father, the Buddha cut his hair and exchanged his princely garments for those of a hunter. Now, the hunter was a poor man dressed in rags covered with the yellow ochre dust of the fields. Therefore, since that day, in memory of the first religious garments of the Buddha, tradition demands that all bonzes wear this costome. Texts are not agreed as [795] to the color, the Saddharma-smrtyupasthana sutra giving a whole list of colors for the dyeing of religious garments. We will not delay over the discussions which have arisen amongst the various Buddhist schools over [25] this problem. We will limit ourselves to stating that in central Asia and in Tibet the bonzes wear brownish-red garments instead of the beautiful yellow color of the Laotian and Cambodian togas.

Bonzes get up very early in the morning. Having made their toilet and said their prayers, they leave about seven o'clock in single file to beg for their food. To be precise, we should add that the containers for the alms are usually carried by student bonzes [bonzillons]. After returning to the pagoda they have a brief meal, then they teach [871] the student bonzes [bonzillons] to read and write, while others perform the manual tasks necessary to the upkeep of the monastery. About noon, the bonze has another meal which is the last of the day. He does not eat any food till the following morning. After the meal he [264] must wash his fingers (he eats only with his right hand), and rinse out his mouth. Then he has a siesta, and at the close of the afternoon he works at his tasks as in the morning. In principle he must never go out alone; he is always accompanied by a brother monk to protect him from any temptation.

342 bedrooms separated from each other by partitions or curtains, the
[178] other is the communal room. In the space between the inner and outer beam, and not limited by the longitudinal partition, is the altar on which there are always one or several buddhas. It is placed on the side of the bedrooms, on the "soung" side of the dwelling, that is on the side opposite the entrance. The dimensions of the dwellings vary between six and twenty-four meters long by four to nine meters wide.

342 The houses are most often open to the east or to the north. They
823 may also overlook what is passing by in the streets or the paths and, as the case may be, the whole length of the river. For there is a superstition which forbids building "across the current," which is considered as unconquerable and invincible, and it would be dangerous to defy it.

343 The outhouses consist of an adjoining kitchen and a granary, a
[252] few meters removed from the principal dwelling. Near this granary is found the picturesque rice pestle (khok khao) which the women work with their feet.

343 [62] All the villagers participate in building the house. When the
476 propitious day and moment have been determined, the owner feeds everybody the whole time the house is being built.

Tattooing

301 Every self-respecting Laotian must be tattooed. The absence of
885 tattooing is a sign of mental and moral, therefore of social, inferiority.
562 As a general rule, however, the Laotian woman is not tattooed. This custom is found only among the women of Youan, Kha or Lu.

301 The Laotian is tattooed chiefly on his thighs, forearms and chest. The tattooing on the thighs is so close together that from a distance a tattooed man looks as if he were wearing close-fitting blue shorts. The Laotians are called "white bellies" as opposed to those who are tattooed down to the navel and are then called black bellies. The colors used for tattooing are indigo blue, red, and black made from a mixture of lampblack diluted with buffalo gall.

[751] Those who have been tattooed are convinced that the signs they wear give them certain supernatural powers, particularly making them invulnerable to bullets and snake bites. During the events of 1941 Siamese soldiers were found wearing white cotton vests covered with cabalistic signs closely related to tattooing. These are a kind of removable tattooing intended to protect those who are wearing them.

301 The use of these magic shirts is also known in Cambodia. The designs
262 usually consist of flowers, geometric figures, tools, flowers, vegetable
751 branches, and of animals. Sometimes pictures drawn from Buddhist iconography can be recognized.

[174] Apparently the origin of tattooing is to be found in totemism. By
301 analyzing the Laotian tattooing designs, [63] it has been possible to recognize traces of sun worship, as well as the mythological role of the dog. But at the present time Laotians seem only to value tattooing as an artistic ornament.

The Divining Rod.

787 Among the curios which the tourist looks for in Laos, the most
823 easily found is a carved bamboo cane. Immediately below the head,
825 which is often of chased silver, there is a sort of checkered diagram made up of twenty-five little squares. Below this divining diagram are found, in succession from top to bottom, a zebu, a horse, a rakshasha or ogre, a tiger, a buffalo, a deer, an elephant. These animals correspond respectively to the days of the week: Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday.

It should be noted that, except for the buffalo and the deer, the others are the symbolical animals of the zodiac and correspond to the different cardinal points.

The Laotians consult these figures at different actions of their lives: choice of a wedding day, the hour for burial, etc. The diagram is used to calculate the hour, and the animals indicate the cardinal point which should be followed.

This cane is also found among the Man.

[64] THE NEW YEAR AND THE FEASTS OF THE FIFTH MONTH

527 The Laotian New Year always takes place between the 6th day
805 of the crescent moon of the 5th month and the 5th day of the crescent moon of the 6th month. The very core of the feast includes three days: the last day of the past year, the intermediate day and the New Year's day, properly so-called. The most picturesque ceremonies are those of Luang Prabang, for there tradition has been best preserved.

527 The programme of the feasts begins with a procession of royal elephants. Their heads ornamented with red and black painted designs, their drivers dressed in red tunics with yellow lapels, on their backs, the fifteen elephants go to the pagodas of Xieng Tong, Vat

536 There is no scenery. The costumes and headdresses vary according to the characters represented. The masks of colored lacquer worn by the actors, their accessories (weapons, scarves, etc.) being traditional and invariable enable the fictitious characters on the stage to be identified.

/178 The theatre of animated shadows, similar to the shadow theatre
101/ of China and Java, tends to disappear little by little.

Laotian Decoration.

Laotian decoration is characterized by a somewhat mannered
531 elegance which can be noticed in the motifs of the pagoda doors and
178 windows. The Laotian artisan is, however, endowed with an extremely well developed artistic sense, but the present day demands do not enable him any longer to live by his handiwork, and the importation of manufactured articles tends to make the artist disappear. /89/ He can only survive by royal patronage. The royal palace for this reason shelters sculptors on wood and ivory as well as goldsmiths, but
/644/ their produce is not sold and the tourist will hardly be able to bring back with him typical Laotian objects.

However, the weaving of silk materials of divers shades, often laminated with gold or silver, is still done on a sufficient scale to
/236/ satisfy the passing tourist.

The Sin

This is a skirt reaching from the hips to the ankles. It is of a
291 rather somber color with a design of vertical stripes very close together and not very evident. This skirt is decorated on its lower edge with a flat trimming of two or three rows of gold or silver braid. At the top of the skirt a belt of red cloth, more or less embroidered, relieves the rather dark tone. This garment is a regular cylinder having the same width on its entire length. When the woman emerges from her bath she lifts her skirt, gathered into the shape of a crown, above her head and lets it slide down the length of her body. She fixes it without hooks or fasteners to her belt by means of a turned in pleat tied in front leaving most of her belly exposed. A bright colored scarf of cotton or silk thrown over one shoulder and completely covering the breasts completes the costume. The most beautiful scarves come from Samneua, Luang Prabang and Khong. The jewelry most frequently seen consists of
● 301 silver bracelets, necklaces and buttons, rings, long crossed over chains /chaines-sautoirs/, flat clasps, and belts usually of silver but sometimes of gold.

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